

THE
RAMAKRISHNA MOVEMENT
ITS IDEAL AND ACTIVITIES

By
SWAMI TEJASANANDA



THE RAMAKRISHNA MISSION SARADAPITHA
BELUR MATH, HOWRAH

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COMMUNITY HEALTH CELL

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FOREWORD

There has, of late, been a great demand for a book that will enable one to have an authentic account of the origin and development as well as the various activities of the great Ramakrishna movement. The present volume is a serious attempt by a distinguished member of the Order to fulfil this pressing need. It gives in a nutshell not only the aetiology and philosophy but also a brief historical survey of the entire movement from its inception up to the present time. Short life-sketches as also the manysided contributions of Sri Ramakrishna, Sri Sarada Devi (the Holy Mother) and Swami Vivekananda in the ushering in of this movement have been included in this book. It has, moreover, been profusely illustrated to give an idea of the different types of institutions that have sprung up in and outside India as symbolic expressions of the dynamic spiritual force that is behind the manifold activities of the Ramakrishna Math and Mission. The four appendices will also be of use to the reader. It is hoped the book will give the public a clear conception of the spirit and ideal of the Ramakrishna movement and also a faithful picture of its gradual expansion in diverse fields. It will, in short, serve as a valuable guide book for all who desire a general acquaintance with the activities of the Ramakrishna Brotherhood, a potent religious Order of the modern times.

Swami Madhavananda

PUBLISHER'S NOTE

It is encouraging to us that the second edition of this book also received a warm welcome at the hands of the reading public and the book has run into another edition. In this edition a few substantial additions have been made in some places to make it more comprehensive. But these valuable additions notwithstanding, it has been priced very low to bring it within the easy reach of all. We hope that this new edition will reach a wider circle of readers and thus help to fulfil the purpose for which it has been brought out.

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SRI RAMAKRISHNA

The Ramakrishna Movement is one of the most potent religious and cultural forces of the modern times. Since its very inception, it has been playing an important role in the establishment of universal peace and harmony in the world through its various centres of activity. But the real significance of this movement cannot be fully realized unless we go deep into the lives and gospels of its originators—Sri Ramakrishna, The Holy Mother Sri Sarada Devi and Swami Vivekananda, whose manifold spiritual contributions have created a great revolution in the thought-world of humanity. Their lives have their national as well as international bearing. The nation in which they were born quickened into a self-conscious organism and wrested its long-lost freedom from the hands of Destiny within a very short time. The rest of humanity also did not escape, as hinted above, the irresistible influence of their universal teachings. Consciously or unconsciously, it has begun to absorb into its systems of thought the explosive ideas of these dynamic souls for a further enrichment of its life and culture.

A little over hundred years back, was born Sri Ramakrishna, the principal source of this great movement, in the early hours of the morning of February 18, 1836, in the village of Kamarpukur in the district of Hooghly in West Bengal, in a poor orthodox Brahmin family. He was known in his younger days as Gadadhar and was a centre of perennial joy and attraction not only to his saintly parents, Sri Kshudiram Chattopadhyaya and Srimati Chandramani Devi, but also to his unsophisticated village-folk. His handsome features and graceful movements, his God-gifted musical talents and divine sports, snow-white purity of character and deep religious emotions, his indifference to mundane matters and occasional mystic trances, and, above

all, his unflinching devotion to his parents—all combined to make him even in his boyhood one of the most fascinating figures in the silent and idyllic surroundings of his village home. When admonished by his eldest brother Ramkumar for utter aversion to secular education, the boy spiritedly replied to him, "What shall I do with a mere bread-winning education? I would rather acquire that wisdom which will not only illumine my heart, but also satisfy my thirst for ever." No wonder that such a spiritual genius would in after years bring about a great change in the realm of human thought by a life of unprecedented discipline and unique spiritual realizations.

In response to the call of the Divine Mother, as it were, he left his ancestral home in the village and came to Calcutta at the age of seventeen to live with his eldest brother at Jhamapukur and eventually became settled at Dakshineswar as a priest in the temple of Goddess Kali, founded in 1855 by Rani Rashmani of Calcutta. This vast temple of Kali and another one dedicated to Krishna and Radha stand in the midst of a rectangular paved courtyard which is connected by an open terrace above the Ganges between a double row of twelve temples consecrated to Shiva. The accommodation of these sacred shrines of Shiva, Krishna and Kali within the walls of the same compound bespeaks Rani's deep foresight as also her synthetic outlook. A stage was thus unwittingly set by her at Dakshineswar in anticipation, as it were, of the advent of a great spiritual personality who would, in the near future, emerge into the wide world from this seclusion as a Prophet of Harmony. In a side-room of the Radha-kanta temple, is to be seen even now the original image of Sri Krishna, which was beautifully repaired by Sri Ramakrishna when one of its legs was broken. Immediately to the north-west corner of the paved templeyard, is the room where Sri Ramakrishna lived and spent his time in inspiring discourses with the devotees. He very often looked at the Ganges from the circular verandah on its



Sri Ramakrishna



Temples at Dakshineswar

western side. It was in this room that he first met Narendranath (the future Swami Vivekananda) and again it was here that he worshipped the Holy Mother as Goddess Sorashi, and offered the fruits of his lifelong Sadhana at her feet. There are even now in this room two bedsteads, the bigger of which was used by the Master for sleeping purposes and the small one for occasional talks with those who came to him for spiritual instructions and guidance. In addition to the above, there are inside the paved compound a spacious Prayer Hall (*natmandira*) and rooms for the temple-staff and, outside the courtyard and to the north of the temple in the open garden, one concert room (*nahavat*) and a spacious building (quarters for the Rani's family). Further north in the garden, one will find the large banyan tree called Panchavati* which played a great part in Sri Ramakrishna's life, and, to the extreme north of the compound, the sacred Vilva tree where a seat (called *panchamundi asana*)* was made by the Master for his Tantrika practices.

He soon plunged deep into the contemplation of the Divine Mother in total forgetfulness of every other concern of human life. The image of Kali was not to the Master an inert stone but the Goddess Herself—the Primal Source of creation, preservation and destruction. In fact, the Reality is one indivisible Pure Consciousness—the Existence-Knowledge-Bliss Absolute, represented as Shiva and Shakti,—Soul and Its Energy, respectively, in its undifferentiated and manifested aspects. Like Nature alternately creating and destroying, the Goddess Kali is both love and terror in one—the repository of all good and evil of the universe. To this Divine Mother Sri Ramakrishna, after his formal initiation into Sakti-sadhana by

*It means a cluster of five trees, namely, Aswatha, Vilva, Amlaka, Ashoka and Vata (or banyan).

*According to the Yogini-Tantra, a seat under which a human skull along with the skulls of a jackal, a serpent, a dog and a bull, is buried.

one Kenaram Bhattacharya of Calcutta, offered his whole-souled devotion, looking upon Her as the only pole-star of life in darkness and confusion. The pathos of the wails that issued from the inmost depth of his soul for the vision of the Mother Divine filled even the stoniest of hearts with compassion and pity. "His whole soul melted, as it were, into one flood of tears, and he appealed to the Goddess to have mercy on him and reveal Herself unto him. No mother ever shed such burning tears over the death-bed of her only child." Eventually his prayer was heard and he was blessed with the vision of the Divine Mother. Thus in his own person, he re-vivified the ancient ideal of womanhood by realizing God as Mother. But this success was only a signal to him for a deeper plunge into the ocean of spiritual culture. With uncommon tenacity and zeal he practised one after the other all the principal faiths extant in the world under the able guidance of competent spiritual preceptors.† For over twelve long years his God-intoxicated mind remained completely dead to the outside world, as a great religious tornado raged within him during this long period of Sadhana. His mind and body knew no rest till his mad spiritual quest was crowned with the vision of the Supreme Reality, which silenced once for all the doubts that pricked his soul. He reached a plane of spiritual consciousness from where he could view with sympathy and love all forms of religious beliefs extant in the world ; for, with the realization of Unity, a synthetic vision is attained, wherein all apparent contradictions stand harmonized, all diversities of forms become instinct with life and meaning, religion becomes a living reality and truths the common heritage of mankind. Rightly did Romain Rolland remark in his Life of this great Master,

†Yogeswari Bhairavi Brahmani (a woman-saint well versed in Vaishnava and Tantra-literature), Jatadhari (a great devotee of Sri Rama), Swami Totapuri (an Advaita Vadantist and a naked monk of Sri Sankaracharya Order), and Govinda Ray (a Sufi mystic).

"When a Ramakrishna has known the grasp of such truths, they do not remain with him as ideas. They quicken into life, into seeds of life, and fertilized by his credo, they flourish and come to fruition in an orchard of realizations, no longer abstract and isolated, but clearly defined, with a practical bearing on daily life, for they nourish the hunger of men."

Indeed, the life of Sri Ramakrishna illustrates the variety of processes open to individuals for the realization of their spiritual aspirations. He explored for humanity all the approaches to the realm of eternal wisdom ; for, there was no religious faith that he did not practise and no truth that he did not realize in his own life. His life is as such a bold and triumphant ascent from the level of dualistic worship to the height of Absolutism through graded rungs of spiritual experiences. He has verified in his life that "the three great orders of metaphysical thought—dualism, modified monism and absolute monism, are stages on the way to the Supreme Truth. They are not contradictory, but rather when added the one to the other are complementary." Thus his life is an eloquent reaffirmation of the Upanishadic truth that all, from the highest to the lowest, are but the embodiments of the same Reality—the difference being only in the degrees of manifestation of the Divinity already in all, and that this supreme knowledge is attainable by whatsoever paths men may strive for it. The various paths—Jnana, Karma, Bhakti and Yoga, all lead to the same goal, if followed with steady zeal and application, and no colour, caste or creed is any the least bar to the sacred temple of self-realization. In the words of the French savant, Romain Rolland, "Sri Ramakrishna was the consummation of two thousand years of spiritual life of three hundred million people—a great symphony composed of thousands of voices and thousands of faiths of mankind." In other words, he lived, in the span of fifty years, the entire life of the human race and gave out in the fulness of

his spiritual ecstasy, the whole of his being unto the world.

It is an oft-repeated saying that when flowers blossom, bees swarm around from far and near to suck honey therefrom. Similar was the case with Sri Ramakrishna. As time rolled on, the news of his austere spiritual practices and manifold realizations began to spread apace, and the temple-garden of Dakshineswar soon became a favourite resort of various devotees and itinerant monks. The meeting of these different classes of people with the Master was of profound significance, inasmuch as the ideas of practical spirituality which originated with this Prophet of Dakshineswar soon travelled through them to far distant places. Even some great scholars and well-known Vaishnava and Tantrika Sadhakas of the time such as Pandit Narayan Sastri and Pandit Padmalochan Tarkalankar, Vaishnava Charan and Gaurikanta Tarkabhusan, to mention only a few, were very much attracted towards the Master, and received spiritual inspiration from him. But the matter did not end there. It was only the beginning of a new chapter of his great Book of Life. He soon came into close touch with the then illustrious leaders of thought in Bengal including Keshab Chandra Sen, Vijoy Krishna Goswami, Pandit Sasadhar Tarkachudamoni, Iswar Chandra Vidya-sagar, Bankim Chandra Chatterjee, Aswini Kumar Dutta and others, who directly or indirectly became instrumental in the propagation of his universal teachings to a wider circle of people. There was, besides, another group of lay devotees who were more intimately associated with the Master, the prominent amongst them being Ramachandra Dutta, Girish Chandra Ghosh, Balaram Bose, Mahendra Nath Gupta (Master-Mahasaya), and Durgacharan Nag. In response, as it were, to his earnest prayer to the Divine Mother, hundreds of such sincere householder devotees now clustered round him and received the much-needed pabulum to satisfy their spiritual hunger.

During the closing years of the Master's life, a brilliant

galaxy of immaculate souls with Narendranath (afterwards Swami Vivekananda) as their leader, soon appeared on the scene. The Master made these chosen few as his closest companions, moulded their lives with the tender affection of a mother, according to the lofty ideals of renunciation and service, and formed them into a spiritual fraternity for the fulfilment of his own mission on earth. These apostles of the Master bore the cross manfully and dedicated themselves whole-heartedly to the service of the humanity at large.

But no life was so instructive and useful, so angelic and sublime, so simple and yet so impressive in the whole circle of the associates of the Master as that of his own consort Sri Sarada Devi. After the demise of Sri Ramakrishna, it was the Holy Mother (Sri Sarada Devi) who stood as a veritable palladium of strength to the monastic Order for more than three decades in the expansion of its sphere of influence and the consolidation of its manifold works of social usefulness.

This silent service of the Holy Mother notwithstanding, the picture would remain incomplete unless we refer to the dedicated lives of another band of spiritually enlightened women devotees of the Master, viz., Gopal's Mother, Yogin-Ma, Golap-Ma, Gauri-Ma, Lakshmi-Didi and the like, who became a beneficent influence in human society and helped not a little to the dissemination of the ideas and ideals of the great Teacher.

But the Master was not destined to live long on earth. His ceaseless talks with the devotees, frequent ecstatic trances and singing of devotional songs soon told heavily upon his delicate health and he began to show symptoms of a throat trouble in the middle of 1885. When it took a serious turn, he was removed to the Cossipore garden-house so that he could have a more peaceful atmosphere and better medical assistance. This garden is situated on the right side of the road that runs north from Calcutta to

Baranagore. The main building is a two-storied one, provided with five rooms—two above and three below. Sri Ramakrishna was accommodated in the hall in the centre of the upper storey, whereas his attendants resided at night in the small room adjoining it on the left side. To the right of the hall, there is an open terrace where the Master occasionally sat or walked. The hall just below his room and a smaller room to its right were used by the devotees, while a small room to the extreme left was occupied by the Holy Mother. There are, besides, some out-houses and two tanks, of which one is fairly large. During the closing days of his stay in this garden-house, a very notable incident took place. In the afternoon of January 1, 1886, Sri Ramakrishna suddenly came down to the garden, followed by a number of lay disciples. In a mood of divine ecstasy, he touched them all one by one and illumined their hearts. That memorable occasion has since been observed as the sacred Kalpataru* Day by the devotees of the Master.

However, in spite of proper medical treatment, the Master's health did not show any sign of improvement, and in the early hours of Monday, the 16th August, 1886, he attained to Mahasamadhi in this garden-house, leaving behind him his divine consort Sri Sarada Devi and a brilliant group of trained monastic disciples and lay devotees to carry on the task he had initiated for the good of mankind.

SRI SARADA DEVI—THE HOLY MOTHER

The Ramakrishna movement can hardly be dissociated from the life of the Holy Mother Sri Sarada Devi on whom the Master's mantle of spiritual ministry automatically fell in his absence. She once gravely and emphatically replied

* A wish-fulfilling tree in Hindu mythology.



Cossipore Garden House



Sri Sarada Devi—The Holy Mother

to a query, "Thakur (the Master) has left me behind to spread the ideal of motherhood." True to the behest of Sri Ramakrishna, the Holy Mother guided with uncommon courage and fortitude the monastic brotherhood for 34 years she was destined to live on earth after his passing. She helped to restore not only the ideal of Indian womanhood to its pristine dignity but also contributed immensely towards bringing about a phenomenal change in the socio-religious outlook of the people at large.

The Holy Mother was born on the 22nd December, in the year 1853, in the sequestered corner of a small wayside village of Bengal, named Jayrambati, in the district of Bankura—three miles to the west of Kamarpukur, where Sri Ramakrishna had already taken his birth. She grew up there like a sylvan Deity with her native grace and beauty under the sedulous care of her affectionate parents, Sri Ramachandra Mukhopadhyaya and Sri Shyamasundari Devi.

But her life was not ordained to eddy within the four walls of these rural surroundings for long. At the premature age of six, she was taken as a partner in life by Sri Ramakrishna—the God-intoxicated saint of Dakshineswar. It was not for nothing that such a union took place between the two great spiritual geniuses of Bengal. This marriage of the two souls proved to be a veritable confluence of two mighty streams of thought where the weary pilgrims from all quarters of the world would in after years come in their thousands to slake their spiritual thirst.

It is a truism that a nation does not live by bread alone, nor can it develop if one of its limbs is maimed or paralysed, as a bird can hardly wing its delightful flight across the firmament when one of its pinions is shorn off. Men and women constitute the inseparable units of the corporate life of a nation and it cannot forge ahead in any sphere of activity and have a healthy growth, if one of its component parts is neglected and is denied suitable opportunities for development. Sri Ramakrishna realized it and created a new history by accepting Sri Sarada Devi as his wife even

after his spiritual illumination. And this marital life took on a new complexion when Sri Sarada Devi who was, in the eyes of the Master, 'Goddess of learning born to teach mankind', was worshipped by the God-intoxicated husband as Sorashi the Divine Mother of the universe, at the temple garden of Dakshineswar. Thus the ultimate objective of a married life was revealed and demonstrated in this twin personality in a manner unprecedented in the annals of mankind. It is a luminous instance of how the conjugal relation between the husband and the wife can be spiritualized and be the means to the realization of the highest end of human existence.

Her life at Dakshineswar forms a thrilling episode in her silent but eventful career. She calmly and diligently played her role as a wife in the small and stuffy corner of the incommodious *nahavat* (concert room) where she lived for years together, and attended to the multifarious needs of the Master and his innumerable devotees, both men and women, with a sangfroid that was her own. But her wifehood did not end here. During the most critical hours of the Master's serious illness at Shyampukur and Cossipore, it was the Holy Mother who flung to four winds all considerations of physical comfort, stood by him as the vigilant angel and served him with rare devotion and self-effacement till the end. She was, in the words of Sister Nivedita, Sri Ramakrishna's final word as to the ideal of Indian womanhood and her life was one long stillness of prayer. Like the gentle subterranean flow of the sacred stream of the Falgu, the current of her austere life generally passed unnoticed behind the veil of her manifold acts of self-dedication and silent service. Very few have even the patience and curiosity to raise the curtain and to know how she put herself into the treadmill of hard spiritual discipline before and after the demise of the Master and how she crucified her flesh, day in and day out, for the welfare of the Order and the people at large. Moreover, she travelled extensively all over India and went up to Rameswara,

visiting most of the famous places of pilgrimage. On occasions she also stayed in different centres of the Ramakrishna Math and Mission and helped the devoted workers of the Order with her inspiring presence, motherly care and wise counsels. The places associated with her life are still redolent of the sweet aroma of her superb asceticism, mystic experiences and overflowing love for all. No wonder that she would be the recipient of unstinted homage from all as the affectionate Mother of the Order, whose protecting hands guided them safely in their weal and woe.

The country—nay the whole humanity, needed such an ideal to develop a new angle of vision. Sarada Devi's life as such was not an accident in the cultural history of India, but a natural outcome of centuries of silent working of India's manifold creative forces. She stands silhouetted today on the canvas of time as a triune personality wherein the wife, the nun and the mother have been beautifully blended. One would indeed search in vain the pages of history to find out a parallel. Her life has conclusively shown once again that Truth knows no limits of land or sex, caste or creed and that spirituality is not the monopoly of men alone. It reveals itself as positively in women as in men, when the moral stature of an individual is fully developed. Swami Vivekananda, who had the profoundest faith in the Divinity of the Holy Mother and sought her blessings and permission before he started for the West, wrote to one of his brother disciples from America in 1894, "Without Shakti (power manifested through women), there is no regeneration for the world Mother has been born to revive that wonderful Shakti in India ; and making her the nucleus, once more will Gargis and Maitreyis be born into this world." The life of the Holy Mother as also the lives of the spiritually gifted women devotees who, like shining lights of a chandelier, clustered round the Master, strengthen the conviction that there can be born on the soil of India and elsewhere even today and in times to come women as great as or even greater than the women-seers of

the Vedic age, if adequate opportunities are given unto them, And we are witnessing before our very eyes how the prophecy of the great Swami is being fulfilled to the letter and spirit with the roll of years.

Regarding the Holy Mother, Sri Ramakrishna used to say, "She is Sarada in very truth, the Goddess Saraswati Herself incarnated for the dissemination of spiritual knowledge. Illumination is in her gift. She is profound in wisdom. Is she an ordinary person? She is my Shakti (Power)." Indeed very few actually know how far the earnest prayer and deep affection of this divine consort of the Master were responsible for the phenomenal growth and expansion of the monastic brotherhood that was started by the great Teacher. One instance would suffice : In 1890 when the Mother visited the great temple at Bodh-Gaya and saw the magnificent monastery there, she shed profuse tears to remember by contrast the helpless condition of her own children who had left their hearth and home for the sake of God-realization but had no fixed abode to live in or even wherewithal to make the two ends meet. On a subsequent occasion she, referring to this incident, said to one of her disciples—"How much did I weep and pray to the Master for my children? That is why you find monasteries and centres of work everywhere through his blessings. After the Master's demise, his disciples renounced the world, found a temporary shelter and for a few days lived together. Then one by one they went out independently and began to roam hither and thither. That made me sad. I prayed to the Master, saying, 'O Lord, you have been embodied in human form and you spent the period of your earthly existence with a few disciples. Now, has everything ended with your passing away? In that case, what need was there for your embodiment entailing so much suffering? I have seen in Brindaban and Banaras so many holy men living on alms and having the shades of trees for shelter. There is no lack of Sadhus of that type. I cannot bear to see my children who have renounced all for your

sake, wandering about for a morsel of food. It is my prayer, O Lord, that those who give up the world for your sake may not suffer for want of simple food and coarse clothing. It is also my prayer that my children should live together, clinging to you and your teachings, and people afflicted with the sufferings of the world should come to them and get peace of mind by hearing from them your words. That is why you incarnated yourself in human form." Needless to point out that this deep-seated affection of the Holy Mother for her children that welled up from the inmost core of her heart formed the very spiritual basis of the powerful monastic Order that had come into existence for the good of the world.

The Holy Mother passed away on the 20th July, 1920, leaving behind the hallowed memories of a dedicated life as an inspiration for others to follow the ideal of renunciation and service. "Such lives," rightly said Sister Devamata in her 'Days in an Indian Monastery,' "are like a lake or a river. The sun may draw up its waters, but they fall again to refresh the earth. So these saintly ones may be lifted from our sight, but their holy influence falls back upon us to revive our failing hearts, and give us new spiritual life—new strength of purpose."

SWAMI VIVEKANANDA

As already noticed, Sri Ramakrishna left behind him a group of trained monastic disciples who would carry on his work in future for the well-being of humanity. The most prominent amongst them was Narendranath Dutta who afterwards became known as the world-renowned Swami Vivekananda. He was born in the year 1863 in the famous Dutta family of Simla in Calcutta where he received liberal education in English schools and colleges under the

intelligent guidance of his enlightened father Viswanath Dutta, a successful attorney-at-law in the High Court of Calcutta. The influence of his mother Bhuvaneshwari Devi in the moulding of Narendranath's life and character was no less great than that of his father. But as his intellectual horizon began to widen with the study of Occidental science and philosophy, his rational mind began to question his boyish theism and orthodox beliefs. There was soon a tumult of thought in him till his harassing doubts turned into a settled philosophical scepticism. But even in this his innate religious nature gave him no rest, and he yearned for the realization of the ultimate Reality. He became at one time a member of the Brahmo Samaj to fulfil his spiritual aspiration; but even there he could not get the much-needed pabulum to satisfy his hungering soul. In his ardent desire to know the Truth, he thus travelled from person to person and from society to society, till at last he came face to face with the unlettered saint of Dakshineswar, Sri Ramakrishna Paramahansa, who was waiting, as it were, for the arrival of such a heroic soul for the fulfilment of his divine mission.

The meeting of the two master-minds that were almost poles asunder in points of education and culture, was not an accident but was a Providential dispensation. Imbued with the scientific culture of the West, Narendranath stood as a mighty challenge before the naked Fakir of Dakshineswar, who symbolised in his towering personality all that constituted the greatness of the East. The challenge of Narendranath was boldly accepted and squarely met by the God-intoxicated saint, and the former had eventually to bend his proud head before the feet of this spiritual giant and accept him as his Guru. As a matter of fact, the union of these two great spiritual personalities was typical of the meeting of the two streams of thought coming from two opposite directions and forming into a huge confluence. With all his doubts solved and mind pacified, Narendranath became in no time a fit instrument in his hand for the



A view of the Belur Math from the Ganges



Swami Vivekananda

propagation of his message in the world. Afterwards, when Narendranath as Swami Vivekananda was in the ceaseless turmoil of work, moving like a meteor from the East to the West and from the West to the East, he used to say, "Something has possessed me and is giving me no rest." Verily, it was the spirit of the Master that took possession of him and forced him into a whirlwind of unceasing activity for the benefit of mankind.

During the closing years of the life of Sri Ramakrishna, a brilliant batch of young boys gathered round him. He, with the tender care of a mother, prepared them, especially at the Cossipore garden, for the noble task for which they were born. While lying seriously ill in this garden-house, the Master commissioned Narendranath to take charge of the young boys, saying, "I leave them in your care. See that they practise spiritual exercises and do not return home." Not content with this, one day the Master made these boys go through a sacred ceremony, distributed ochre cloths to them and even permitted them to receive food from the houses of all irrespective of caste, creed or colour. Thus it was that the young disciples were initiated into the monastic life by the Master himself, and the real foundation of the future Ramakrishna Order was in a way laid at the Cossipore garden with Narendranath as the soul and leader of this movement.

ORIGIN OF THE RAMAKRISHNA MATH AND MISSION

After the passing of the Master on August 16, 1886, the heavy responsibility of formally organising his brother disciples into a monastic Order fell upon Narendranath. By a whirlwind of enthusiasm, he induced everyone of them to return to Baranagore where the first monastery

(Math) of the Order was started, and all, with the delight of a martyr, practised the severest of spiritual austerities under his able guidance. They moreover performed the sacred Viraja* ceremony and formally took the vows of lifelong celibacy and poverty, dedicating their lives to the realization of God. The old names were changed for new ones to complete their severance from the old world and its associations.

Naren, the leader of the group, did not assume any permanent name for some time. During the days of his itineracy, he changed his name several times in order to avoid recognition, till at last, just on the eve of his departure for America, he finally took the name of Swami Vivekananda at the request of his initiated disciple, the Maharaja of Khetri.

After some time, most of these monks were seized with an inordinate yearning to taste the freedom of the open and the solitude of the high hills. Swami Vivekananda, with the Promethean fire burning within, also did not like to remain cooped up within the four walls of a monastery and soon struck out into the unknown paths of the monk's life and 'wandered free from plan, caste, home, constantly alone with God. And there was no single hour of his life when he was not brought into contact with the sorrows, the desire, the abuses, the misery, the feverishness of living men, rich and poor, in town and field ; he became one with their lives.' 'The Great Book of Life revealed to him what all the books in the libraries could not have done. the tragic face of the present day, the cry of the people of India and of the world for help, and the heroic duty of the new Œdipus, whose task it was to deliver Thebes from the talons of the Sphinx or to perish with Thebes.'

A new chapter of his eventful career was now opened. Beckoned, as it were, by the great Master, he soon moved

* A sacred ceremony which is gone through on the occasion of taking the vow of monastic life (*sannyasa*).

from the old world to the new as a spiritual ambassador of the East. While at Khandwa, the Swami heard for the first time that a Parliament of Religions would be held at Chicago in America in 1893. It was undoubtedly a unique phenomenon in the history of religions, for never before did the representatives of the world's religions gather together in one place. Swami Vivekananda had the presentiment that it was all his Master's play in the cosmic drama of human life and that a stage was being arranged to bring him before the world as an exponent of Hindu thought and culture. Before embarking for America, he said to Swami Turiyananda: "The Parliament is being organised for this (pointing to himself). My mind tells me so. You will see it verified at no distant date." This prophecy of the Swami was fulfilled very soon to the letter and spirit. The Parliament opened on the morning of September 11, 1893, in the great Hall of Columbus. Though hesitant at first, Swami Vivekananda rose quite equal to the occasion. In the words of Dr. Barrows, the Chairman of the Committee on the selection of delegates, "When Mr. Vivekananda addressed the audience as 'Sisters and Brothers of America,' there arose a peal of applause that lasted for several minutes." The reason for these deafening cheers is not far to seek. The Swami cast off all formalism of the Congress and spoke to the audience in the language of the heart. Miss Monroe, the then Editor of 'Poetry, A Magazine of Verse', while recording her impressions of the Parliament of Religions and of Swamij in her autobiography entitled 'A Poet's Life,' writes: "It was the last of these, Swami Vivekananda, the magnificent, who stole the whole show and captured the town. Others of the foreign groups spoke well. . . . But the handsome monk in the orange robe gave us in perfect English a masterpiece. His personality, dominant, magnetic; his voice, rich as a bronze bell; the controlled fervour of his feeling; the beauty of his message to the Western world he was facing for the first time—these combined to give us a rare and perfect moment

of supreme emotion. It was human eloquence at its highest pitch."

During the whole session of the Parliament which lasted for seventeen days, Swamiji, in the course of his illuminating addresses, placed before all the cardinal truths of Vedanta which was to be the universal religion of humanity. On the 27th September, the final day of the session of the Parliament, Swamiji rose to one of his brightest moods, when he proclaimed, "The Christian is not to become a Hindu or a Buddhist, nor a Hindu or a Buddhist to become a Christian. But each must assimilate the spirit of the others and yet preserve his individuality and grow according to the law of growth. If the Parliament of Religions has shown anything to the world it is this: It has proved to the world that holiness, purity, and charity are not the exclusive possessions of any church in the world and that every system has produced men and women of the most exalted character. In the face of this evidence, if anybody dreams of the exclusive survival of his own religion and the destruction of the others, I pity him from the bottom of my heart and point out to him that upon the banner of every religion will soon be written, in spite of resistance, 'Help and not Fight', 'Assimilation and not Destruction,' 'Harmony and Peace and not Dissension.'"

Thus did the obscure monk of India take the New World by storm and all on a sudden burgeon forth into a world-figure, the Prophet of a New Dispensation, in fulfilment, as it were, of his own prophetic utterance to his brother disciple Swami Turiyananda.

His resounding success at the Parliament of Religions was a red letter day for India; for his triumph was the triumph of Indian culture, and the homage that the united nations paid to him on that historic occasion was a spontaneous recognition of the greatness and universality of the Vedantic religion which he represented. After his triumphant return from the West, Swami Vivekananda formed

an Association on the 1st of May, 1897, under the name of the Ramakrishna Mission, with the help of his spiritual brothers and the lay disciples of the Master. This new Mission was (1) to conduct the activities of the movement for the establishment of fellowship among the followers of different religions, knowing them all to be so many forms of one Eternal Religion ; (2) to train men so as to make them competent to teach such knowledge or sciences as were conducive to the material and spiritual welfare of the masses ; (3) to promote and encourage arts and industries ; and (4) to introduce and spread among the people in general Vedantic and other religious ideals in the light of the life and teachings of Sri Ramakrishna. Thus one of the cherished objects of his life was achieved with the help and co-operation of his Gurubhais who became fully converted from the individualistic to the national idea of religious life in which public spirit and service to fellow-men occupied a prominent place. Out of their profound faith in their leader, they plunged themselves wholeheartedly into philanthropic activities, knowing his voice to be the voice of their Master. Swami Ramakrishnananda who had never left the precincts of the Math for twelve years went to Madras at the behest of the Swami to open a centre there to propagate the teachings of the Vedanta in Southern India. Swami Saradananda and Swami Abhedananda had already gone to the West at the call of the Swami to help him in the work there. And full of the same spirit, Swami Akhandananda went to the district of Murshidabad to start famine relief work for the people dying of starvation in the villages. The other Gurubhais of the Swami also took up, as occasion demanded, works of religious and philanthropic utility launched by him, and thus furthered his ideas and plans of work in India and abroad.

After about six years, the original Math (monastery) at Baranagore was shifted to Alambazar in Calcutta sometime during 1892. But when this new Math was considerably

damaged by the great earthquake that occurred on the 12th June, 1897, it was again removed from there in February, 1898, to the garden-house of Nilambar Mookherjee in the village at Belur on the western bank of the Ganges. The Swami, in order to establish a permanent home for the Ramakrishna Order and to train a band of monks for self-realization and for the acquisition of a capacity to serve the world in all possible ways, selected a plot of land at Belur for which the earnest money was paid to the landlord on the 22nd February, 1898, and he finally purchased it at a cost of rupees 39,000/- (thirty-nine thousand) on the 5th March in the same year. It cannot however be gainsaid that, but for the pecuniary contributions received from his devoted English admirer Miss Henrietta F. Muller and his American follower Mrs. Ole Bull, it would have been extremely difficult for the Swami to realize his cherished dream so easily. The work of construction was forthwith undertaken. And it was on December 9, 1898, that the consecration ceremony of this new monastery was performed by the Swami himself, in spite of his failing health. From January 2, 1899, this place, now known as the Belur Math, became the Headquarters of the monks of the Ramakrishna Order. It was afterwards given a legal status through a Deed of Trust in 1901, and the Math authorities took upon themselves the work of the Mission Association for the time being. Swami Brahmananda, on account of his towering spiritual personality, versatile genius and remarkable organising ability, was made the first President and Swami Saradananda, the first Secretary. But Swami Vivekananda was not destined to live long. His physical frame completely broke down under the pressure of ceaseless activity immediately after his return from his second visit to the West, and he entered into Mahasamadhi at the Belur Math on Friday, the 4th July, 1902. Subsequently, with a view to carrying on the work in a more efficient and organised way, a Society under the name of the Ramakrishna Mission was registered in 1909 under Act XXI of

1860, and its management was vested in a Governing Body consisting of the Trustees of the Belur Math. Both the Ramakrishna Math and the Ramakrishna Mission extended their spheres of activity and established branch centres in different parts of the country and abroad. Though the Ramakrishna Mission and the Ramakrishna Math with their respective branches are legally distinct institutions, they are closely related to each other, inasmuch as the Governing Body of the Mission, as stated above, is made up of the Trustees of the Belur Math, and the principal workers of the Mission are members of the Math, and both have their Headquarters at the Belur Math (*vide* Appendices A and B for objects, rules and regulations of the Mission).

The premature demise of Swami Vivekananda, the prime organiser of the movement, was no doubt a severe blow to the brotherhood. But nothing daunted, the monks of the Order enthusiastically rallied round the magnetic personality of the President, Swami Brahmananda, to help him in the discharge of his onerous responsibility. Under his able leadership, the Organisation soon attained to phenomenal expansion and grew to be a very powerful religious institution in the course of a few years. After his demise in 1922, Swami Shivananda, another direct disciple of Sri Ramakrishna, became the second President and guided the activities of the Order with conspicuous ability and success till he passed away in 1934. The mantle of spiritual ministry then fell upon Swami Akhandananda who was the first among the monastic disciples of the Master to start philanthropic work in India as early as 1897 in the district of Murshidabad. His Headship of the Ramakrishna Math and Mission continued till his demise in 1937 and his place was taken by Swami Vijnanananda who became the fourth President of the Organisation. He served the Order in that capacity only for a year as he passed into Mahasamadhi in April, 1938. It was he who made the original design of the newly constructed Sri Ramakrishna Temple at the Belur Math, following the suggestions

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of Swami Vivekananda during the latter's lifetime, and it was he who consecrated the temple to the Master on the 14th January, 1938. He was practically the last of the glorious line of Sri Ramakrishna's monastic disciples who occupied one after another that pre-eminent position in the Order since its inception. He was succeeded by Swami Suddhananda who, as the fifth President of the Sangha, worked only for a few months and passed away on the 23rd of October, 1938. Swami Virajananda was thereafter made the sixth President and he, as the spiritual Head of the Order, guided it for about thirteen years with great efficiency till he entered into Mahasamadhi in 1951. Both these Swamis were the monastic disciples of Swami Vivekananda. Swami Sankarananda, a disciple of Swami Brahmananda, and Swami Vishuddhananda, a disciple of the Holy Mother, were at the helm of this organisation, respectively from 19th June, 1951 to 13th January, 1962 and from 6th March, 1952 to 16th June, 1962. Swami Madhavananda, a disciple of the Holy Mother, has since been the President of the Ramakrishna Math and Mission.

BELUR MATH—A SYMBOL OF UNITY

As one enters the precincts of the Belur Math, the first thing that greets his eyes is the imposing Temple of Sri Ramakrishna, the foundation of which was laid on the *snan-yatra* day of the year 1935. It combines in itself the graceful feature of almost every phase of Indian architecture. So writes an Indian art critic, "As we stand at the gate and as we enter the hall, we have at once a feeling of ancient Buddhist cave temples. The windows and balconies with several arches, recall the Rajput and Moghul style of architecture. The large hall, for congregational purposes, is, to a great extent, suggestive of a church.

The domes and pavilions of the main shrine suggest the usual Hindu temple in Bengal." Built of grey Chunar stone and representing the salient features of the Eastern and Western architecture, it is a beautiful commentary in stone of the Master's universality and synthetic outlook.

The *garbha-mandira* (the sanctum) where the marble image of Sri Ramakrishna has been installed in a meditative pose on a full-blossomed lotus-pedestal is sufficiently airy and well lighted and as such is a striking departure from the traditional stuffy Hindu sanctuary where minimum of light and air are let in. It is 112 feet high and 109 ft. in breadth and is surmounted by a central dome of exquisite proportions, with a gold-plated metal pitcher crowning it. The eight other smaller corner domes in two tiers and four pavilions surrounding the central one, give a picturesque effect to the whole edifice. Round about the shrine is a wide passage for the devotees to circumambulate the presiding Deity.

The *natmandira* (the Prayer Hall) has been split up into a central nave and two wings by two long rows of columns, the design of which reminds one of the ancient Doric style : whereas the vaulted roof is reminiscent of the interior of early Buddhist caves as at Karla and Kondane. Beautifully proportioned and displaying an abundant wealth of ornamental details, the Prayer Hall as a whole bespeaks the splendour of early Indian architecture. It is 152 feet long, 72 feet wide and 48 feet high and is provided with two side entrances and a front one. The total length of the entire edifice is 233 feet from north to south. "Following the tradition of representing the Dikpalas† and the Navagrahas* (nine planets) all around the central shrine as in Orissan temples—a very common sight in Bhubaneswar and

†The eight gods, viz., Indra, Agni, Yama, Nairit, Varuna, Vayu, Kuvera and Isha, who superintend the cardinal points of the universe.

*Ravi, Som, Mangal, Budh, Brihaspati, Sukra, Sani, Rahu and Ketu—according to Indian astronomy.

Konarak,—such decoration has been introduced here, and all the planets are depicted and may be seen beyond the *pradakshinavidhi*.” It has been rightly said, “When one climbs up the topmost storey at the entrance, and from the central pavilion there sees the *vimana* group of the central shrine, one cannot fail to be impressed by the artistic effect this produces against the sky and the river flowing in the vicinity. The central dome, rising higher than the rest, and the four domes at the four corners, with a pavilion having curvilinear roof in between each pair of domes together form a charming cluster of towers so characteristic of temples in Bengal.”

This magnificent temple which can be seen from long distant places bears on the top of the main entrance the significant symbol (monogram) of the Ramakrishna Math and Mission, which was designed by Swami Vivekananda himself to convey to the minds of all a comprehensive picture of the distinctive purpose and goal of human existence. The wavy waters, the blossomed lotus and the rising sun symbolize respectively Karma (work), Bhakti (devotion) and Jnana (knowledge); the all-encompassing serpent represents the meditative process (Yoga), and the awakening of the Kundalini (the cosmic power residing hidden in every individual); whereas the swan signifies the Supreme Self. All things taken together imply that when there is a balanced combination of Karma, Bhakti, Jnana and Yoga in the life of an aspirant, he is blessed with the vision of the Supreme Reality. This is indeed the motto and the ideal of the Belur Math which has become one of the most sacred places of pilgrimage and the pivotal centre of the manifold activities of the holy fraternity.

Today the spacious compound of the Math is dotted with many a beautiful building. Besides the Sri Ramakrishna Temple, there are three other handsomely designed shrines dedicated to the Holy Mother, Swami Vivekananda and Swami Brahmananda—all lining the long revetment built along the bank of the Ganges. The temple of the

Holy Mother was consecrated on Wednesday the 21st December, 1921, and those of Swami Vivekananda and Swami Brahmananda on Monday the 28th January and Thursday the 7th February, 1924, respectively. One would notice on the upper storey of the temple of Swami Vivekananda the sacred "Om" (ॐ) —the universal Upanishadic symbol of worship of the Impersonal Absolute, which serves as a suitable means for the followers of all creeds to shed their differences and meditate on the Supreme Spirit which it represents. On the southern side of the very same shrine, is enclosed within a railing the holy cremation ground where the mortal remains of some of the monastic disciples of the Master were consigned to the flame, and, close to the south-west corner of the said temple, there is a sapling of a Vilva tree in place of the old one under which Swami Vivekananda used to sit very often and talk to the monks and Brahmacharins of the Math as also to the visitors. One day on this spot he had an illuminating discussion with Balgangadhar Tilak, the then illustrious leader of Maharashtra, about the future of India. Just a few days before his passing away, the Swami, while sitting under the old Vilva tree, said to his brother-disciple, Swami Premananda (pointing out the place where the present temple stands), "I like to rest here." That was why he was cremated in that place. The original monastery building where Swami Vivekananda and his brother disciples generally lived and which formed the nucleus of the present Belur Math, stands even today with its hallowed associations as a source of perennial inspiration to all. In the room on the first floor, where Swami Vivekananda spent his last days and passed into Mahasamadhi, all the things used by him both in the East and the West have as far as available been preserved and the arrangement has been kept as it was during his life-time. Just by the side of this building, is situated the old shrine where the sacred relics of Sri Ramakrishna were originally worshipped till they were removed to and enshrined in

the newly built Temple of Sri Ramakrishna. In the inner paved courtyard of the main monastery building, there still stands the big mango tree under which Swamiji used to sit on a canvas cot and spend the morning hours in reading and writing and in conversations. Standing under the shade of this tree, he once made the prophetic utterance that the current of spirituality that would rise from here would last for another eight hundred years. On the northern side of the Math compound, are to be seen the residential quarters of the monastic members of the Order, and a Library building whereas at the southern extremity, is to be seen the old guest-house. There are, besides, many other buildings scattered here and there inside the compound and utilised for different purposes, including the one at the left side of the inner entrance of the Math, wherein the Math and Mission offices are housed. Barring the eastern side which is washed by the Ganges, the entire area is encircled on three sides (north, west and south) by a wall with a huge portal opening at the western end, where the Charitable Dispensary of the monastery and the Belur Math Post Office stand in close proximity to each other. Moreover, there runs from the inside compound beyond the outer entrance up to the Grand Trunk Road a paved avenue with a fine collection of fruit and flower plants on either side.

The Belur Math, the great legacy of the great Swami, is indeed a living symbol of unity. It embodies all that is great in Hindu religious tradition and culture. There is in fact no recognised festival that is not observed and no Prophet of humanity who is not honoured in this cosmopolitan place of worship. Sanctified with the hallowed memories of the great disciples of the Master, it has become a centre of very great attraction for all and is drawing an ever-increasing number of devotees and visitors from day to day from different parts of the world.

As one steps out of the Math compound, one would find on either side of the broad avenue the various types of

activities of the Saradapitha (a branch centre of the Ramakrishna Mission), viz. (a) the Vidyamandira—a residential three-year degree College teaching Arts and Science, two three-storeyed Hostels and an Indoor Hospital; (b) the Tattvamandira—a Chatuspathi to teach the Ashramites philosophy on the orthodox line with special reference to Vedanta; (c) the Shilpamandira—a higher technical section teaching Licentiate Courses in Civil, Electrical and Mechanical Engineering. Besides, there are two other Sections, viz., Shilpayatan (teaching junior technical course) and Shilpavidyalaya teaching trade course). In its research department, various machines and scientific apparatuses are devised and manufactured; and (d) the Janasikshamandira which is devoted to the social and adult education activities to spread literacy among the backward communities and to bring about a general improvement in the condition of living in the rural areas. In addition to the above, two other institutions—the B.T. College and the Social Education Organisers' Training Centre—have come into being in recent years. Indeed it is highly encouraging to see how the noble dream of the great Swami is being realized with the gradual process of time. "It was my wish," he once said to one of his disciples, "to convert this Math (monastery) into a chief centre of spiritual practices and the culture of knowledge. The power that will have its rise from here will flood the whole world, and turn the course of men's lives into different channels; from this place will spring forth ideals which will be the harmony of knowledge, devotion, Yoga and work." Needless to point out that this high-souled desire of the great patriot-saint has already attained to fruition to a considerable extent and has developed into a creative force in the country in the shape of the Ramakrishna Math and Mission, which is trying to meet in a variety of ways the manifold demands of humanity in and outside India.

EXPANSION OF WORK IN INDIA AND ABROAD

The enlightened vision of Swami Vivekananda embraced in its comprehensive sweep almost all the major problems of Indian life, viz. liquidation of illiteracy, rural reconstruction, work among the labouring and backward classes, economic and social uplift of the people, removal of untouchability, female education, relief works in times of natural calamities, preservation of indigenous culture, dissemination of the accumulated spiritual wisdom of the race and the evolution of a cultural synthesis. And the great Swami wanted a group of men and women fired with the zeal of holiness to give a concrete shape to his lofty ideas. Though the response to the call has not been in proportion to the magnitude of the task undertaken by this monastic Order, it is indeed significant that during the brief span of a little over half a century, it has succeeded, in no small measure, in rendering substantial help and relief, physical, intellectual and spiritual, to innumerable souls both within and beyond the borders of India. It was the plan of Swami Vivekananda to start, for the education of the country, different types of institutions for men and women on national lines, and to establish a University on the models of the great universities of Nalanda, Taxila, Odantapuri and Vikramasila. It is really encouraging that with the hearty support of the public as also the Government, many charitable and technical institutions, different types of schools, some ideal colleges, and a good number of Students' Homes and Libraries have already come into being, and other institutions of various degrees of usefulness are also cropping up under the fostering care of the Ramakrishna Order (for details, *vide* Appendix C). It is gratifying to note that these diverse activities of the Ramakrishna Math and Mission include

works that are also meant for the women of India, though these are not equal in extent to those intended for men. Swami Vivekananda wanted that women of India should be educated according to the ancient traditions of the land and put in a position to work out their own destiny. Inspired by his noble ideal, Sister Nivedita (Miss Margaret E. Noble), a dedicated disciple of his, started in 1902, at Baghbazar, Calcutta, the present Nivedita Girls' School, to impart an all-round education to the young girls of this country. To this was subsequently added a Home called the Sarada Mandira. Other institutions exclusively meant for women also gradually came into existence in different places of India. This was no doubt an important phenomenon in the history of education for women in India. But an event of far deeper significance for our future womanhood occurred in the socio-religious annals of India on the occasion of the Birth Centenary of the Holy Mother Sri Sarada Devi, to which at least a passing reference should be made. It was the earnest desire of Swami Vivekananda to start a Math (monastery) exclusively for women on the line parallel to the one on which he had founded a monastic Order for men, so that it might serve as the nucleus of future centres of education and spiritual culture for our womenfolk. As a fulfilment of this high-souled desire of the great Swami, a Women's Math under the name of Sri Sarada Math was inaugurated on the 2nd December, 1954, on the bank of the Ganges, a little to the north of the Kali Temple at Dakshineswar. It is a happy augury that already a large number of well-educated young women of respectable families have joined this Women's Math from different parts of India and dedicated their lives for their own spiritual growth as well as for the uplift of womanhood in and outside India under the banner of the great Master.

It is gratifying to note that the message of Sri Ramakrishna has secured a firm foothold in and outside India, and various societies for the dissemination of Indian culture

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have already come into existence in those places. And it is really very significant that this monastic brotherhood within the brief span of a little over half a century has succeeded in establishing many charitable hospitals, technical institutions, different types of schools for boys and girls, some science and arts colleges for general education, a good number of Students' Homes, Libraries and Institutes of Culture in India and also other institutions of various kinds of usefulness in East Pakistan, Rangoon, Singapore, Ceylon, Mauritius, Fiji, Switzerland, France, England, U.S.A. and South America.

WORSHIPFUL SERVICE

No doubt in India a series of movements came into existence in recent past in response to the spiritual needs of the people. But, of all such movements of the present day, this Ramakrishna movement, embodying as it does the spiritual consciousness of the newly awakened race, seems to constitute one of the most significant and important historical events of the nineteenth century. The forces working for ages together deepened with the process of time and eventually took a concrete form under the aegis of the three spiritual geniuses of modern India—Sri Ramakrishna, Sri Sarada Devi—the Holy Mother, and Swami Vivekananda. The country required the guidance of such an organised body dedicated to the service of the motherland and consecrated at the altar of humanity—a body of persons whose lives would be an eloquent exemplification of the great dictum: "For one's own liberation and the good of the world." Thus the movement inaugurated by Sri Ramakrishna, sustained by the Holy Mother, organised by the great Swami Vivekananda and expanded by his brother disciples, has crystallized today into a dynamic religious institution imperceptibly moulding the social and spiritual aspirations of the country.

It was Sri Ramakrishna himself who taught his disciples, by means of his own dedicated life, the spirit in which this service was to be rendered. But his enunciation of this ideal of service became all the more pronounced when on one occasion he was expounding to his devotees the cardinal tenets of Vaishnava religion in the temple garden of Dakshineswar. In the course of that conversation he pointed out that it was not pity for others, but service to every being, recognising him to be the veritable manifestation of God, that should be the guiding principle of spiritual life. Narendranath, the future Swami Vivekananda, who was also present there, found a new light in the Master's teachings and said afterwards to his brother disciples that the words he had just heard, beautifully reconciled the ideal of love as preached in dualistic religions with that of knowledge advocated by Advaita Vedanta. Through them he understood that the Vedantic ideal lived by the recluse outside the pale of society, could be practised even within the precincts of one's hearth and home, and applied to all our daily schemes of life. Whatever may be the avocation of a man, he should only realise that it is God alone who has manifested Himself as the world and the created beings; that He is both immanent and transcendent. Such a realization of Divinity in all leaves no room for jealousy or pity for any being. Thus, service rendered in a spirit of worship of the Divine purifies the heart, and very soon such an aspirant realizes the ultimate Reality—the Existence-Knowledge-Bliss Absolute. Exactly similar was the instruction given by Vedic preceptors to their pupils in days of yore. They declared, "Let thy mother be to thee like God", "Let thy father be to thee like God", "Let thy teacher be to thee like God" (Taitt. 1.11.2). Swami Vivekananda, like the true disciple that he was, extended this lofty ideal still further and proclaimed, "Let the poor and the illiterate be to thee like Gods" and so on. Indeed, this Indian ideal of worshipful service essentially differs from the ideal of humanism as practised in other countries inasmuch as

Hindu philosophy teaches us to recognize the presence of the Deity in all creatures from the highest to the lowest. In similar vein says the great Swami—

“From the highest Brahman to
the yonder worm,
And the very minutest atom
Everywhere is the same God, the All-love ;
Friend, offer mind, soul, body, at their feet.
These are His manifested forms before thee ;
Rejecting them, where seekest thou for God ?
Who loves all beings, without distinction,
He indeed is worshipping best his God.”

This is the ideal that forms the keynote of the Ramakrishna movement. It has effloresced into a sparkling variety of charitable, philanthropic, religious, educational and cultural activities in fields of human need.

ORIENTATION IN MONASTIC IDEAL

Another significant contribution of this movement is the revitalization of the monastic ideal. The history of India is a living witness to what the Buddhist monks of the past did in the world. History records a similar phenomenon in Europe during the Middle Ages. It was in the holy seclusion of monasteries that the lamp of learning was kept lighted in the midst of the universal darkness that reigned over the Western Continent at that time. The catholic monks stood as the torch-bearers of culture and spirituality. The friars and cenobites were indeed the evangelists of hope and inspiration to the people, and were looked upon as the custodians of the moral and spiritual interests of men. It is the unflagging assiduity and spiritual enthusiasm of these Christian monks that saved Greek literature and the ancient civilization of Europe from complete annihilation, and imparted a stimulus to the different

fields of human activity. In India, the Ramakrishna movement, though working without any of those natural advantages enjoyed by the Buddhist or the Christian monks, has stood for the emancipation of Indian life from its state of torpitude by means of a cultural awakening and the stimulation of the spiritual instincts of the race. Even the cloistered monasticism of old, which in India was concerned primarily with personal liberation, received a new orientation under the aegis of this movement. It was not allowed to remain an institution altogether cut off from the happinesses and sorrows, the hopes and aspirations of the people at large, but was brought into the full blaze of the work-a-day world to function as an instrument of liberation, both individual and collective. Thus the Order represents a synthetic ideal of renunciation and service, which not only emphasises a course of strict moral discipline, contemplation and study but also a life of self-dedication at the altar of humanity for the attainment of the highest goal of human existence.

NEED OF A CULTURAL SYNTHESIS

The world is fast moving towards a synthesis of ideas and ideals, and the life of every race or nation is, as a matter of course, bound to be interlinked with that of the rest of the world. The Orient would really be benefited by a somewhat greater activity and energy of the West as the latter would profit by an admixture of Eastern introspection and meditative habit. In the opinion of Swami Vivekananda, Science coupled with Vedanta is the ideal of future humanity. The much maligned science that has released unforeseen forces including nuclear weapons, has a blessed role to play in rebuilding human society. It is not merely a weapon for destruction but furnishes also a splendid material for construction. In the hands of blood-thirsty monsters it is utilised for devilish ends. But it is a blessing

when properly manipulated. Its claim as a salutary force to solve the manifold problems of the world in co-operation with philosophy has been recognised by masterminds. The scientific geniuses like Einstein, Max Planck, Heisenberg, Jeans, Eddington and others have brought about a mighty revolution in the realm of thought. Science of the West and the philosophy of the East have now begun to shake hands with each other; for the findings of science are strengthening and not undermining the foundations of philosophy. The two meet at a point where humanity stands as one indivisible entity and it is this basic unity that both science and philosophy seek to find out. And this very fact has also been recognised by a great Western thinker, "The enthusiastic activities of European scientists can now be harmonized with the calm contemplation of Oriental sages. The butterfly of true integral wisdom can ere long burst forth from its cocoon wherein it has matured and sheltered during the past. This union may presage the new East-West civilization which may one day arise when the spindle of time has spun far beyond our counting and the primacy of materialism has been deposed, and when truth may sit enthroned to direct the real renaissance of all human life and labour." As a great seer, the Swami visualised the dawn of a new civilization evolved through a happy synthesis of Vedanta and Science—the ideals of the East and West—a civilization in which the various types of culture will be harmoniously blended, but will still have adequate scope for full play and development, and the last civilization of the world, like her first, will be a civilization not of struggle and warfare, but of peace and sympathy, charity and harmonious co-operation to a great end.

INDIA'S MESSAGE OF PEACE

In this age, when the voice of our ancient Rishis has almost been drowned under the clatter of arms and the ominous threat of the atomic and hydrogen bombs, the need of India's message of peace and goodwill has been most seriously felt in order to save humanity from its impending danger of annihilation.

As a matter of fact, in all our vain search for peace we are all the while by-passing the real peace-makers—the torch-bearers of truth,—those Prophets of mankind who have proclaimed from age to age the eternal principles that would furnish the *terra-firma* on which to build the edifice of peace. Hatred begets hatred, fear begets violence, and peace begotten of such violence is never the stuff of peace that humanity wants. It can never be that golden peace that harmonizes all conflicting interests and sees unity in diversity and fills every home with unspeakable joy. Rightly did Nietzsche, the great German thinker, feel in his silent solitary home on the mountain top and declare with the force of his conviction, "The greatest events—these are not our loudest ; on the contrary, the quietest hours. The world turns itself not around the discoverers of new noises, but around the discoverers of new values." In fact, this writer's reference to the discovery of new values indicates the new angle of vision from which the problem of peace can be approached. Politicians and economists bereft of the deep insight and balanced wisdom of the spiritually enlightened Columbuses of the world, can at most pounce upon the surface value of life and things, and attempt at a patch work. But that can never serve as an anodyne for the ailments of humanity. The world has had enough of such so-called champions of peace who cannot see more than what meets the eye and have as such created more

wars and more harm than good to human society in the name of peace.

The world is still proud of the rich heritage of spiritual culture bequeathed to posterity by the real prophets of peace. Did not the Lord Buddha sacrifice his all for the sake of peace and lay down his life for the service of humanity? Did he invoke the aid of the sword to inaugurate peace in the world? His voice of peace has rung down the corridor of centuries in superb eloquence and even now one-third of humanity pays loving homage to this shining Light of Asia with all humility and reverence. Similar is the history of Lord Jesus, another great Prophet of peace, born in the holy land of Asia. "All they that take the sword shall perish with the sword"—are the words of the great Jesus of Nazareth who first healed the wound which Peter's sword had inflicted, and then voluntarily delivered his own person up to suffer the last extremes of insult and torment. As the great historian A. J. Toynbee has rightly pointed out in his *Study of History*, "The sword which has once drunk blood cannot be permanently restrained from drinking blood again anymore than a tiger which has once tasted human flesh can be prevented from becoming a man-eater doomed to death; if he escapes the bullet, he will die of the mangie; yet even if the tiger could foresee his doom, he would probably be unable to subdue his devouring appetite; so it is with a society which has once sought salvation through the sword."

The lives of Sankar and Nanak, Chaitanya and Ramakrishna and similar other torch-bearers of truth tell the very same tale. They discovered new values and viewed the march of mankind from a higher platform of life. Everything has for them a meaning and a purpose which is foreign to an earth-bound eye of a rank materialist. Immured in the prison-house of his own passions and prejudices, such a materialist peace-maker can hardly get above personal predilections and sordid interests political

or other, and dictate real principles of peace to humanity. Time is ripe when one must rush out in the open to see the calm radiant faces of those God-men, the real peace-makers, who felt peace, lived in peace and diffused peace around and sacrificed all for the sake of peace. The advent of Sri Ramakrishna into the arena of Indian life in the modern age is a turning point in the history of human culture. True to the spiritual traditions of India, he has also proclaimed the very same message of peace and harmony to the world. The great movement inaugurated by him is a noble vindication of this great spiritual principle as it has boldly championed the noble cause of peace embodied in his universal gospel. And this fact has been aptly expressed by Mr. Floyd H. Ross, Professor of world religions, University of South California in U.S.A. in his recent thoughtful article on 'Vedanta and the West' as follows: "One of the most vital contemporary religious and educational movements in India today is the Ramakrishna movement. Under the leadership of men trained in the spirit of Ramakrishna and Vivekananda, the Ramakrishna centres are living examples of how the timeless truths of the past have value when they are continuously relived and reinterpreted in the present.....These Ramakrishna centres in the West are playing their own part quietly in helping to prepare the way for the united pilgrimage of mankind towards self-understanding and peace."

It is India whose soil has been trodden by the greatest sages that ever lived. This is the land from where spirituality and philosophy have again and again rushed out and deluged the world and this is the land from where once more the message of peace must travel to the distant corners of the world to usher in an era of real happiness in the society of mankind. The voice of the great Rishis and seers is still a potent force. Let us look up to their noble teachings, their lives of inestimable value and listen to their soul-enthraling voices that are calling ever and

anon all fighters to close their ranks. There is no room for hatred in their scheme of life and no war in the march of their ideas. It is a clarion-call to all to rise to the radiance of spirit to shred the veil of differentiation and bring into clear light, harmony and peace which the world needs most today.

INDIA TO CONQUER THE WORLD

There is no gainsaying the fact that India has a great spiritual message to deliver to the world, and the Ramakrishna movement has seriously taken up the work of spreading it for the benefit of mankind. Madeleine R. Harding once rightly said, "The thinkers of India have a deep-rooted conviction that India is a spiritual storehouse of the world, and it is an oft-repeated saying that India has a message definitely of her own to give to the world. This view is not held by Indians only but also by great Western students who have opened their minds to receive truth wherever found." In fact, the greatness of India's spiritual culture has received a good deal of recognition in the outside world, and the importance of the part played by this new religious movement can hardly be overestimated. The outstanding literary, philosophic and scientific geniuses of almost all countries have more or less caught the spirit of the Vedantic conception of life, and have zealously been upholding this principle as the panacea for all the corroding ills the modern world is subject to.

"Physically speaking," said Swami Vivekananda, "you and I, the sun, the moon and stars are but little wavelets in the one infinite ocean of matter, the Samasthi." The philosophy of Vedanta, he adds, going a step further, shows that behind this idea of unity of all phenomena, there is but one Soul pervading the whole existence, one Reality without a second. The rational West wants some eternal

principle of Truth as the sanction of all ethics, and where is that eternal sanction to be found except in the only Reality that exists in all, in the self, in the soul? This infinite oneness of the soul is the eternal sanction of all morality. This oneness is the rationale of all ethics and all spirituality.

The Swami carried this gospel of Vedanta to the farthest corners of the world, and inaugurated a new Vedantic movement to bring about a spiritual revival that would have no room for religious persecution or intolerance in its polity, which would recognise Divinity in every creature, high or low, and which would concentrate all its energy in aiding humanity to realize its true divine nature. Indeed, on the part of India nothing can be more glorifying and beneficial than this type of spiritual service that has been initiated by the great master-mind of the East to bring about a thorough change in the mental make-up of mankind. So the great Swami exhorts us, "Up India and conquer the world with your spirituality. The only condition of national life, of awakened and vigorous national life, is the conquest of the world by Indian thought."

"Religion is the manifestation of the Divinity already in man."

"Education is the manifestation of the perfection already in man."

"The national ideals of India are Renunciation and Service. Intensify her in those channels, and the rest will take care of itself."

SWAMI VIVEKANANDA.

APPENDIX A

Extracts from the Memorandum of Association of the Ramakrishna Mission.

*Registered on the 4th May, 1909, under Act XXI of 1860
Registration No. 1917 of 1909-10*

1. The name of the Association is the Ramkrishna Mission. It may also be spelt as Ramakrishna Mission.

The objects of the Association are :

(a) To impart and promote the study of the Vedanta and its principles as propounded by Sri Ramakrishna and practically illustrated by his own life, and of Comparative Theology in its widest form.

(b) To impart and promote the study of arts, sciences and industries.

(c) To train teachers in all branches of knowledge above-mentioned, and enable them to reach the masses.

(d) To carry on educational work among the masses.

(e) To establish, maintain, carry on and assist schools, colleges, orphanages, workshops, laboratories, hospitals, dispensaries, houses for the infirm, the invalid and the afflicted, famine-relief works, and other educational and charitable works and institutions of a like nature.

(f) To print and publish and to sell or distribute, gratuitously or otherwise, journals, periodicals, books or leaflets that the Association may think desirable for the promotion of its objects.

(g) To carry on any other work which may seem to the Association capable of being conveniently carried on in connection with, and calculated directly or indirectly to promote, any of the before-mentioned objects.

APPENDIX B

Extracts from the Rules and Regulations of the Ramakrishna Mission.

1. The Association is established for the purposes expressed in the Memorandum of Association ; and its Headquarters as well as the registered office is at Belur Math, District Howrah.

Members and Associates

2. (a) All followers, whether lay or monastic, of the Paramahansa Ramakrishna may be members of the Association, if elected at a meeting of the Association or nominated by the Governing Body hereinafter mentioned, provided that all the Trustees for the time being of the Indenture of Trust dated the 30th day of January, 1901, usually called the Trust Deed of the Belur Math, shall be ex-officio members of the Association.

(b) A person intending to be a member shall sign the declaration form annexed herewith and submit to the General Secretary an application in a form prescribed by the Association, and he shall be proposed by a member of the Association and seconded and supported by at least two members of the Governing Body.

Member's Declaration Form

(i) I look upon Sri Ramakrishna as an Illustration and Embodiment of the Religion Eternal, whose life and teachings help one to understand the plan and purpose of all the religions of the world and their underlying truth and harmony.

(ii) I look upon all religions as paths to God, and shall try to live in peace and fellowship with the followers of all religions.

(iii) I have full sympathy with all the objects of the Ramakrishna Mission as set forth in the Memorandum of Association, and I will actively co-operate with the work of the Mission.

3. All persons irrespective of colour, creed or caste, sympathising with all or any of the objects of the Association, may be associates if elected at a meeting of the Association or nominated by the Governing Body.

4. Monastic members shall not be required to pay any admission fee or any subscription.

5. Every lay member and every associate, unless exempted therefrom in writing by the Governing Body, shall pay an admission fee of Rs. 5/- and an annual subscription of Rs. 12/- payable in advance. The Governing Body may exempt any member or associate from payment of all or any fees or subscriptions.

6. The annual subscription may be commuted by the Governing Body on payment of Rs. 350/-.

7. Connection of members and associates with the Association shall cease by resignation, death, removal or non-payment of dues for two years, but shall be capable of renewal in such manner as the Governing Body may from time to time decide.

APPENDIX C

Activities of the Ramakrishna Math and Mission in
India and abroad as in March, 1963.

(I) Educational and Cultural Work :

<i>Type of Institution</i>	<i>No.</i>	<i>Boys</i>	<i>Girls</i>	<i>Total strength</i>
Colleges*	3	1,911		1,911
B. T. Colleges	2	216		216
Basic Training Colleges (including one Post-Garduate Teachers' Training College)	4			349
Colleges for Physical Education and Rural Higher Education	2			288
School of Agriculture	1			62
S. E. O. T. C.	3			193
Basic Training Schools	2			219
Engineering Schools (Licentiate Courses)	4	1,312		1312
Junior Technical or Industrial Schools	9	640	172	812
Students' Homes (including Orphanages)	83	6,523	530	7,053
Chatuspathi (Sanskrit)	3			65
Higher Secondary Multipurpose Schools	13	4,163	769	4,932
Higher Secondary Schools	7	2,455	1,204	3,659
High and Secondary Schools	19	7,478	3,908	1,1,386
Senior Basic and M.E. Schools	25	5,438	3,284	8,722
Junior Basic, U.P., and Elementary Schools	44	5,652	2,636	8,288
Lower and other grades of Schools	46	1,856	2,282	4,138
Nurses' Training Centres	2			139

*Another college entitled Swami Vivekananda Centenary College at the Ramakrishna Mission Ashrama, Rahara, was started in the Centenary Year of Swami Vivekananda.

(II) Publication and Preaching :

The Math and Mission centres, particularly the former, lay special emphasis on the dissemination of spiritual and cultural ideas and ideals on a universal basis in the light of the teachings of Sri Ramakrishna. These centres establish real points of contact between people of different denominations through public celebrations, meetings, classes, publications, etc.

Principal Publication Centres	:	8
Periodicals	:	11 Five in English, one each from U.K. and U.S.A., and one in French from Gretz and five in different Indian languages.
Running of Reading Rooms and Public Libraries	:	66 Libraries (about 2,30,000 books) and 4 Area Libraries including Mobile units (about 5,500 books).

Publication of Religious literature in various Regional languages besides English on the life and teachings of Sri Ramakrishna and his disciples.

Translation of standard Sanskrit works on Philosophy and Religion.

Publication of the complete works of Swami Vivekananda in nine different Indian languages during the Birth Centenary Year of the Swami.

(III) *General Service :*

Indoor Hospitals	: 12 (Treated 28,007 patients).
Outdoor Dispensaries	: 62 (Treated 30,82,433 patients).

(IV) *Temporary Relief Activities up to 1962-63 :*1. *Famine and Distress Relief :*

In 1899 and 38 subsequent years, in altogether 118 districts. Maximum in a year, 23 districts.

2. *Flood Relief :*

In 1899 and 38 subsequent years, in altogether 118 districts. Maximum in a year, 9 districts.

3. *Sanitary Relief :*

(a) *Plague* : In 1899-1900 and 3 subsequent years.

(b) *Cholera* : In 1913 and 10 other years, in altogether 13 districts.

(c) *Small-pox* : In 1936 and 1937.

(d) *Influenza* : In 1918-19 in 4 districts.

(e) *Malaria* : In 1940 and 4 subsequent years.

(f) *At Ganga Sagar Mela* : In 1912, 1914 and 12 successive years.

(g) *At Kumbha Mela* : In 1930 and 4 other years.

4. *Cyclone and Tornado Relief :*

In 1919 and 15 subsequent years, in altogether 21 districts. Maximum in a year, 4 districts.

5. *Fire Relief :*

In 1915 and 20 subsequent years, in altogether 28 districts. Maximum in a year, 6 districts.

6. *Earthquake and Landslip Relief :*

In 1899 and 5 subsequent years, in 12 districts.

7. *Riot Relief* : In 1930, 1941, 1946-47, 1957 and 1958 in 11 districts.

8. *Coolie Relief* : In 1921.
9. *Water Scarcity Relief* : In 1920-21.
10. *Cloth Relief* : In 1919, in many districts.
11. *Evacuee and Refugee Relief* : In 1942-44, 1947-48, 1950-53 and 1960, in many districts.
12. *Refugee Rehabilitation* : In 1947-51, in many districts.

Besides these, more temporary relief works of various kinds were organised by the branch centres of the Ramakrishna Math and Mission from time to time.

APPENDIX D

Centres in India and Abroad

WEST BENGAL

- The Ramakrishna Math and Mission, P. O. Belur Math, Dt. Howrah.
- The Ramakrishna Mission Saradapitha, P. O. Belur Math, Dt. Howrah.
- The Advaita Ashrama, 5, Dehi Entally Road, Calcutta-14.
- The Ramakrishna Math, 1, Udbodhan Lane, Baghbazar, Calcutta-3.
- The Ramakrishna Mission Ashrama, P. O. Baranagore, Calcutta-36.
- The Ramakrishna Math, 90, Cossipore Road, Cossipore, Calcutta-2.
- The Gadadhar Ashrama, 85A, Harish Chatterjee St., Bhowanipore, Calcutta-25.
- The Ramakrishna Mission Institute of Culture, Gol Park, Calcutta-29.
- Sri Ramakrishna Yogodyana, Kankurgachi, Calcutta-11.
- The Ramakrishna Mission Seva Pratisthana, 99, Sarat Bose Road, Calcutta 26.

The Sister Nivedita Girls' School, 5, Nivedita Lane, Baghbazar, Calcutta-3.

The Ramakrishna Mission Boys' Home, P. O. Rahara, Dt. 24-Pargs.

The Ramakrishna Mission Ashrama, P. O. Taki, Dt. 24-Pargs.

The Ramakrishna Mission Ashrama, P. O. Sarisha, Dt. 24-Pargs.

The Ramakrishna Mission Calcutta Students' Home, P. O. Belgharia, Dt. 24-Pargs.

The Ramakrishna Mission Sevashrama, Midnapore.

The Ramakrishna Ashrama and Mission Sevashrama, P. O. Tamluk, Dt. Midnapore.

The Ramakrishna Ashrama, P. O. Math Chandipore, Dt. Midnapore.

The Ramakrishna Math and Mission Sevashrama, Garbeta, P. O. Amlagora, Dt. Midnapore.

The Ramakrishna Math and Mission Sevashrama, P. O. Contai, Dt. Midnapore.

The Ramakrishna Math and Mission Sevashrama, Bankura.

The Matrimandir, and Sarada Sevashrama, P. O. Jayram-bati, Dt. Bankura.

The Ramakrishna Ashrama, Koalpara, P. O. Kotulpur, Dt. Bankura.

The Ramakrishna Math and Mission, P. O. Kamarpukur, Dt. Hooghly.

The Ramakrishna Mission Ashrama, Sargachi, P.O. Sargachi, Dt. Murshidabad.

The Ramakrishna Mission Ashrama, Jalpaiguri.

The Ramakrishna Ashrama, P. O. Kalimpong, District, Darjeeling.

The Ramakrishna Mission Ashrama, Malda.

ASSAM

- The Ramakrishna Mission Ashrama, Shillong.
- The Ramakrishna Mission Sevashrama, Silchar.
- The Ramakrishna Mission Ashrama, Cherrapunji.
- The Ramakrishna Ashrama and Mission Seva Samiti, Karimgunj.

BIHAR

- The Ramakrishna Mission Ashrama, Bankipore, Patna.
- The Ramakrishna Mission Ashrama, Katihar, Dt. Purnea.
- The Ramakrishna Mission Vivekananda Society, Jamshedpur.
- The Ramakrishna Mission Ashrama, Morabadi Hill, Ranchi.
- The Ramakrishna Ashrama, Jamtara, Santhal Parganas.
- The Ramakrishna Mission Vidyapith, P. O. Vidyapith, Deoghar, S. P.
- The Ramakrishna Mission Tuberculosis Sanatorium, Ranchi.

ORISSA

- The Ramakrishna Mission Ashrama, Puri.
- The Ramakrishna Math, Chakratirtha, Puri.
- The Ramakrishna Math and Mission, Bhubaneswar, Dt. Puri.

UTTAR PRADESH

- The Ramakrishna Advaita Ashrama, Ramakrishna Road, Varanashi-1.
- The Ramakrishna Mission Home of Service, Ramakrishna Road, Varanashi-1.
- The Ramakrishna Math and Mission Sevashrama, P. O. Muthigunj, Allahabad.
- The Ramakrishna Mission Sevashrama, Aminabad, Lucknow.
- The Ramakrishna Mission Ashrama, Ramakrishna Nagar, Kanpur.
- The Ramakrishna Mission Sevashrama, Vrindaban, Dt. Mathura.

- The Ramakrishna Mission Sevashrama, Kankhal,
Dt. Saharanpur.
- The Ramakrishna Ashrama, Kishenpur, P. O. Rajpur,
Dt. Dehra Dun.
- Sri Sarada Kutir, Barlowgunj, Dehra Dun.
- The Vivekananda Ashrama, Shyamlatal, P. O. Sukhidhang,
Dt. Almora.
- The Advaita Ashrama, P. O. Mayavati, via Lohaghat,
Dt. Almora.
- The Ramakrishna Kutir, Almora.

DELHI

- The Ramakrishna Mission, New Delhi-1.

PUNJAB

- The Ramakrishna Mission Ashrama, Chandigarh.

RAJASTHAN

- The Ramakrishna Mission Vivekananda Smriti Mandir,
Khetri.

MAHARASHTRA

- The Ramakrishna Mission Ashrama, Khar, Bombay-52
- The Ramakrishna Ashrama, P.O. Dhantoli, Nagpur.

SOURASHTRA

- The Ramakrishna Ashrama, Rajkot.

MADRAS

- The Ramakrishna Math and Mission, Mylapore, Madras.
- The Ramakrishna Mission Sarada Vidyalaya, Tyagaraya-
nagar, Madras.
- The Ramakrishna Mission Students' Home, Mylapore,
Madras.
- The Ramakrishna Mission Vivekananda College, Madras.
- The Ramakrishna Mission Boys' High School, Tyagaraya-
nagar, Madras.
- The Ramakrishna Math, Conjeeveram, Dt. Chingleput.

The Ramakrishna Mission Vidyalaya and Boys' Home,
Chingleput, Madras.

The Ramakrishna Math, Nattarampalli, Dt. North Arcot.

The Ramakrishna Mission Vidyalaya, P.O. Sri Ramakrishna
Mission Vidyalaya, Dt. Coimbatore.

The Ramakrishna Ashrama, Ootacamund.

The Ramakrishna Mission Ashrama, Salem.

The Ramakrishna Mission Sevashrama, Calicut.

The Ramakrishna Ashrama, Quilandy, Dt. Calicut.

ANDHRA

The Ramakrishna Math, Veerabhadrapuram, Rajmundry.

The Ramakrishna Mission Ashrama, P.O. Maharanipectta,
Visakhapatanam.

UNITED STATES OF TRAVANCORE AND COCHIN

The Ramakrishna Ashrama, Trivandrum.

The Ramakrishna Advaita Ashrama, Kaladi.

The Ramakrishna Ashrama. Tiruvalla.

The Ramakrishna Ashrama, Vilangans, Trichur.

MYSORE

The Ramakrishna Ashrama, Bangalore-4

The Ramakrishna Ashrama, Mysore.

The Ramakrishna Ashrama, Mangalore.

The Saradashrama, Ponampet.

EAST PAKISTAN

The Ramakrishna Ashrama, Bagerhat, Dt. Khulna.

The Ramakrishna Mission, Barisal.

The Ramakrishna Mission Ashrama, Faridpur.

The Ramakrishna Ashrama and Mission Sevashrama,
Baliati, Dt. Dacca.

The Ramakrishna Ashrama and Mission Sevashrama,
Sonargaon, Dt. Dacca.

The Ramakrishna Mission Ashrama, Narayangunj, Dt.
Dacca.

The Ramakrishna Math and Mission, Dacca.

The Ramakrishna Mission Ashrama, Mymensingh.

The Ramakrishna Mission Ashrama, Dinajpur.

The Ramakrishna Ashrama and Mission Seva Samiti,
Sylhet.

The Ramakrishna Ashrama and Mission Seva Samiti,
Habiganj, Dt. Sylhet.

BURMA

The Ramakrishna Mission Sevashrama, 262, Merchant
Street, Post Box No. 859, Rangoon.

The Ramakrishna Mission Society, 230, Betataung Pagoda
Road, Rangoon.

CEYLON

The Ramakrishna Mission, Ramakrishna Road, Colombo-6.

SINGAPUR

The Ramakrishna Mission, 9, Norris Road, Singapore

FIJI ISLANDS

The Ramakrishna Mission, Nadi.

MAURITIUS

The Ramakrishna Mission, Port. Louis.

UNITED STATES OF AMERICA

The Vedanta Society, 34 West 71st Street, New York
10023, N. Y.

The Ramakrishna Vivekananda Center, 17 East 94th Street,
New York 10028, N.Y.

The Vedanta Society, 224, Angel Street, Providence 6,
R. I.

The Ramakrishna Vedanta Society, Bay State Road, 58
Deerfield Street, Boston 15, Mass.

The Vivekananda Vedanta Society, Chicago, Illinois, 44 East
Elm Street, Chicago 11.

The Vedanta Society, St. Louis Missouri, 205 South Skinker
Boulevard, St. Louis Missouri 6315.

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The Vedanta Society of Southern California, The Vivekananda Home, 1946 Vedanta Place, Hollywood, California 90028.

The Vedanta Society of Northern California, The Hindu Temple, 2963 Webster Street, San Francisco, California 94123

The Vedanta Society of Northern California, East Bay Center, 2455 Bowditch Street, Berkely 4, Calif.

The Vedanta Society of Northern California, Sacramento Center, 1337 Mission Avenue, Sacramento County.

The Vedanta Society, The Vedic Temple, 1877 S. W. Park Avenue, Portland 1, Oregon.

The Ramakrishna Vedanta Center, 2716, Broadway East, Seattle 2, Washington.

ARGENTINA (SOUTH AMERICA)

The Ramakrishna Ashrama, Bella Vista, 550 Gaspar Campas, Buenos Aires.

ENGLAND

The Ramakrishna Vedanta Centre, 68 Dukes Avenue, Muswell Hill, London N. 10.

FRANCE

Centre Vedantique Ramakrishna, Boulevard Victor Hugo Gretz, Siene-et-Marne.

SWITZERLAND

The Ramakrishna Vedanta Centre, Geneva.

WEST BENGAL (Contd...)

The Ramakrishna Mission Ashrama, Narendrapur,
P. O. Narendrapur, Dt. 24 Pargs.

The Ramakrishna Mission Ashrama, Manasadwip,
P. O. Manasadwip, Dt. 24 Pargs.

The Ramakrishna Mission Ashrama, Asansol,
P. O. Asansol, Dt. Burdwan.

“Sri Ramakrishna was the Consummation of two
thousand years of the Spiritual life of three hundred
million people ; a great Symphony Composed of thousand
Voices and thousand faiths of mankind”

—Romain Rolland

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